

occured, which could not be accounted for by causes already known (losses in the circuits and through reflection, transformation into heat, etc.) this would be a serious challenge for exact science.

Provided that the conditions under which the experiment is conducted are properly controlled, we would, in such a case, have either to drop the law of conservation of energy, or accept the existence of a fourth dimension. I regard the first as unacceptable, so the energy law would have to be extended a further dimension, as it has already been extended in the case of mass.

I have yet to mention the possibility of a connection between my hypothesis and orthoteny. It was suggested in Mr. Bowen's recent article (12) in which he wrote "materialization can only take place along fixed lines, or routes, where their (the UFOs) four dimensional space impinges on our three dimensional world." If it is true, that the geometrical pattern of orthoteny implies a four dimensional interpretation, then I think, that the fact of orthoteny points in principle to the following alternatives :

a) That although the space from which the UFOs originate and our own are both three dimensional, they do not intersect but are curved and are together embedded within a higher four dimensional continuum (whose fourth dimension possibly is what we call "time"), e.g. as the surfaces of two spheres situated in a three dimensional space. The UFOs and their crews are, as we are, three dimensional, but unlike us they have somehow managed to leave their three dimensional environment to travel along the fourth dimension to our space and back. The orthotenic alignments indicate those areas (or chronological sequence of areas) from which the distance to the space occupied by UFOs is a minimum. I also suspect that here we may have the terminations of those UFO-trajectories, which require the smallest amount of energy.

As the extensive research done by Michel has revealed, the great circles along which UFOs appear generally remain stationary for 24 hours. Then, to complicate things further, a changeover takes place. This would indicate a (periodic?) change (13) in the relative position of the two spaces, which would consequently result in a movement of those areas where we could expect UFOs to arrive (or depart) within our space.

b) The alignments of orthoteny are the result of an intersection between two different continua as suggested by Mr. Bowen,

Both of these possibilities present difficult questions as to the relationships between the continua

involved. At the moment, only one thing seems to be certain. Any spatial area (be it the result of an intersection or not) which would permit a UFO to materialise within it, would have to be not less than three dimensional, because a structure of an inferior dimensional order could never manifest any physical reality such as does matter. The orthotenic great circles may therefore be either narrow three dimensional channels, or single, isolated materialisation areas (14), arranged along great circles, either simultaneously or in a time sequence as suggested in (a).

The true form of this arrangement in time and space would depend entirely on the dimensional order, shape, relative angle and motion of the two continua. Although I am no mathematician, I think it should in principle be possible by a proper geometrical analysis of the orthotenic alignments to draw some conclusions as to the structure of the space behind it. Any progress in this direction could be important since if such natural materialisation areas exist (15) they are possibly not one way traffic roads. Indeed, if we can solve the technical problems of travel between different continua, they may some day permit an earthly craft to leave our space in search for the world from which the UFOs are coming.

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- (1) C. Benedicks
"Theory of Ball Lighting and its Application to the Atmospheric Phenomenon Called 'Flying Saucers'".
Arkiv för Geofysik, Vol. 2, Nr. 1, Stockholm 1952.
 - (2) Donald Menzel.
Flying Saucers
 - (3) Aimé Michel
The Truth about Flying Saucers
Part 3 of this book contains a consideration of the mirage-theory of Dr. Menzel.
 - (4) Gordon W. Creighton
"Foo-Fighters"
Flying Saucer Review, March-April, 1962.
 - (5) An eye witness report of this incident was published on April 5, 1950, by the reliable Austrian provincial newspaper *Tiroler Tageszeitung*, Innsbruck. As I was then a hardened sceptic I failed to trace the witness in time. Later, when I became interested in the subject I was told by the editor that the report had been destroyed soon after publication.
 - (6) Leonard G. Cramp
"A Challenge to the Technical Press"
Flying Saucer Review, January-February, 1963.
See also
Plantier
"La Propulsion des Soucoupes Volantes"
A chapter on Plantier's theory can be found in the book quoted under (3)
 - (7) H. T. Wilkins
Flying Saucers on the Moon, Chapter 2.
(The American edition carries the title, *Flying Saucers on the Attack*.
(Continued on page 23)

SPACEMEN IN ANTIQUITY

by W. R. Drake

“DURING the era of Sulla (83 B.C.) a great clash of standards and of arms with dreadful shouting was heard between Capua and Volturnum, so that two armies seemed to be locked in combat for several days. When men investigated this marvel more closely, the tracks of horses and of men and the freshly trampled grass and shrubs seemed to foretell the burden of a huge war.”

(Julius Obsequens. *Prodigiorum Libellus*).

This wonder chronicled by Julius Obsequens in his fascinating *Prodigiorum Libellus* at once evokes that prodigy of July 16th, 1963, when the people of Britain were startled by a mysterious crater, which appeared overnight in a barley and potato field at Manor Farm, Charlton, Wiltshire. Rumours of a spaceship landing from Uranus promptly goaded official experts into allaying public alarm by attributing the phenomenon to a meteorite, which, alas, could not be found, forcing officialdom to an admission the incident was a complete mystery.

Evidence from the Past

Research into the Classics reveals that the phenomenon is nothing new for Julius Obsequens in the first century before Christ dredged six centuries of Latin records collating scores of mysterious incidents. Each age interprets unusual events in the language of its own experience, whether it be Ezekiel describing spaceships in the symbology of angels and precious jewels, Monk Lawrence in 776 A.D. marvelling at flaming shields from heaven spitting fire at the Saxons besieging Sigiburg, or our controversial Adamski explaining his scoutship from Venus in the scientific terminology of today. To the practical Romans of 83 B.C., the scorched, blackened area devastated by the forcefield of a spaceship landing would probably appear in retrospect like a miniature battlefield, the clash of arms and shouting no doubt some reference to the noise of propulsion. That the occurrence was no real skirmish is obvious enough and battles during the bloody civil wars of first century Rome were as common as road accidents to us; the braggard Roman hardly

accounted his martial deeds as marvels even when he won. Imagine the amazement of the Capuans finding outside their city a battlefield where no human had fought.

Maybe this example from Julius Obsequens will not itself convince our own sceptics, who fall over backwards to prove that spaceships must be some aberration in the human mind, yet for all our concern with celestial phenomena it is highly doubtful whether the Wiltshire crater will be remembered next year and most unlikely two millennia after the occurrence.

Happily, Julius Obsequens, that Charles Fort of Antiquity, foresaw our dilemma and obligingly recorded an incident in 163 B.C., not wholly dissimilar to the Capuan and Wiltshire happenings. In his terse language he summarised:

“In the consulship of Tiberius Gracchus and Manius Juventus at Capua the sun was seen by night. At Formice two suns were seen by day. The sky was afire. In Cephallenia a trumpet seemed to sound from the sky. There was a rain of earth. A windstorm demolished houses and laid crops flat in the field. By night an apparent sun shone at Pisaurum.”

Interpreted in our flying saucer context, this simple statement hints at spaceships in the heavens and landings on our earth. Unbelievers may disagree but bald-headed Julius penning is scroll for posterity lived two thousand years nearer to the events than we do and had no doubt that marvels had happened.

Now that astronomers have recanted their former nihilism and proclaim the belief that life exists throughout the universe, which is precisely what the Ancients thought long ago, speculation naturally exists as to whether spacemen could have landed on Earth in ages past. Logic suggests that the old Gods of Egypt, Greece, Rome, Scandinavia and Mexico, were not disembodied spirits or anthropomorphic symbolism of natural forces but actual supermen from the skies, who lived and loved on our planet in that Golden Age sung by the poets.

Appolodorus wrote “Sky was the first who ruled over the whole world.” Diodorus Siculus declared:

“These five Deities, they say, visit all the inhabited world revealing themselves to men.” Emperor Julian vowed: “We must believe that on this world of generation certain Gods alighted.” Aeschylus, Euripedes, Aristophanes, Plautus and Menander, frequently introduced a “Deus ex Machina,” to untangle the plots of their plays. Aristotle, Plato, Pliny, Lucretius and most other philosophers, believed the Gods were Supermen living just out of sight.

What the Sceptic Believes

But the sceptic today who believes only what he sees or the misleading facts officialdom doles these old stories will not shake his fond belief out to him, may grow impatient and declare that—that he himself is the crowning Creation of Nature on the sole abode of life in a sterile universe. If Adamski's claims are derided, can we really hope to persuade the unbeliever that extra-terrestrials did land in ancient times? The evidence? Where is the evidence in black and white? Why have we not been told? For two thousand years we have been told by nearly all the greatest intellects of Greece and Rome. Most of the records of antiquity were destroyed by fire, or by fanatical Christians and megalomaniac Pagans, yet more evidence of extra-terrestrial intervention exists in the Classics than in all the fantasies of Adamski and his tribe. The evidence is there before our eyes. Will no one read it?

Cicero in *Of the Nature of the Gods*, Book 1, Chap. 2, writes:

“... And this is not to be imputed to chance or folly but to the frequent appearance of the Gods themselves. In the war with the Latins (498 B.C.) when Aulus Posthumus, the Dictator, attacked Octavius Mamilius, the Tusculan, at Regillus, Castor and Pollux were seen fighting in our army on horseback, and since that same offspring of Tyndarus gave notice of the defeat for as P. Vatienus, the grandfather of the present young man of that name, was coming in the night to Rome from his government of Reate, two young men on white horses appeared to him and told him that King Perses was that day taken prisoner... Nor do we forget when the Locrians defeated the people of Crotone in a great battle on the banks of the river Sagra, that it was known the same day at the Olympic Games. The voices of the Fauns have often been heard and Deities have appeared in forms so visible that they have compelled every one, who is not senseless or hardened in impiety, to confess the presence of the Gods.”

All Romans fervently believed that two strange horsemen, exceedingly tall and above the stature of men, saved the day for Posthumus at Lake Regillus and that the same day at evening both miraculously appeared in the Forum, alike in age, height and beauty, and announced the great victory and departed never to be seen by men again.

About 325 B.C. in yet another war between Rome and her neighbours, Livy in Book VIII, Chapter 11, reported:

“There in the stillness of the night both Consuls are said to have been visited by the same apparition, a man of greater than human stature and more majestic, who declared that the Commander of one side and the army of the other must be offered up to the Manes and to Mother Earth.”

While this mysterious person was attempting to enforce peace on unruly Rome, two of his spaceships were buzzing Alexander the Great during the latter's epic invasion of India. A contemporary historian described how two shining silvery shields spitting fire around the rims dived repeatedly on the Greek columns, stampeding horses and elephants and then returned to the skies; a striking parallel with those flaming shields which in 776 A.D. rescued Charlemagne's Knights in Sigiburg from the besieging Saxons. We are interested to learn that the Zoroastrian priests of Persia told Alexander that the wings carved over tombs, emblems of Osiris in Egypt and Marduk in Babylon, represented the ‘Eagle dwelling near the Sun,’ whose ‘spirit’ or ‘Simurg’ descended to hilltops to men. The Simurg or celestial dragon became the symbol of China, perpetuated as a griffin then an eagle in the coats-of-arms of our European monarchies.

A Sign From Above

Julius Caesar, boasting descent from Venus, when brooding beside the Rubicon in 52 B.C. naturally sought guidance from the Gods. According to Suetonius in *Lives of the Caesars*. *Julius Caesar*, Chapter 32:

“As he stood in two minds an apparition of superhuman size and beauty was seen sitting on the river bank playing a reed pipe. A party of shepherds gathered around to listen and when some of Caesar's men broke ranks to do the same, the apparition snatched a trumpet, blew a thunderous blast and crossed over. Caesar exclaimed ‘Let us accept this as a sign from the Gods and follow where they beckon in vengeance on our double-dealing enemies. The die is cast!’”

Caesar marched on Rome, confounded his enemies and took upon his broad shoulders the

mantle of Dictator until those fatal Ides of March. Dion Cassius in his *Roman History* for 48 B.C. declared :

"Thunderbolts had fallen upon Pompey's camp., a fire had appeared in the air over Caesar's camp and had fallen upon Pompey's . . . In Syria two young men announced the result of the battle (in Thessally) and vanished." (Book 4, page 103).

In his *Jewish War*, Book III, Josephus describing the Siege of Jerusalem about 70 A.D. wrote :

"On the twenty first of May a demonic phantom of incredible size, and what will be related would have seemed a fairy tale had it not been told by those who saw it, and been attended by suffering worthy of the portent. For before sunset there appeared in the air over the whole country chariots and armed troops coursing through the clouds and surrounding cities."

The following quotations from Dion Cassius fascinate the UFO student :

193 A.D. "Three men attempted to seize control of affairs, Severus, Niger and Albinus . . . These then were the three men portended by the three stars that suddenly came to view surrounding the sun, when Emperor Julianus in our presence was offering the Sacrifices of Entrance in front of the Senate House. These stars were so very distinct that the soldiers kept continually looking at them and pointing them out to one another declaring that some dreadful fate would befall the Emperor." (Book LXXIV. p.151).

A.D. 217. "In Rome moreover a 'spirit' having the appearance of a man led an ass up to the Capitol and afterwards to the palace seeking its master as he claimed, and stating that Antoninus was dead and Jupiter was now Emperor. Upon being arrested for this and sent by Mstermianus to Antoninus he said 'I go as you bid but I shall face not this Emperor but another.' And when he reached Capua he vanished."

When we recall that Romulus was translated to heaven by a whirlwind while giving judgement on the Palatine Hill, that his successor, Numa Pompilius, used magic weapons, and that Livy, Pliny the Elder and Julius Obsequens, tell of mysterious voices, celestial trumpets, men in white garments hovering in airships, several suns and moons together, sudden new stars, and superhuman apparitions descending among men then vanishing, we suddenly feel as though we were reading the wonders of the Bible. By some strange twist of the human mind we worship prodigies in old Palestine as manifestations of the Lord yet we scoff at identical phenomena at the same time in Ancient Rome a few hundred miles away. Similar prodigies are chronicled throughout the Middle Ages and by the flying saucer lore of today.

This accumulated evidence of extra-terrestrial intervention throughout all recorded history surely fits together a blinding revelation completely revolutionising our egocentric, earth-based conception of human development.

(Continued from page 20)

- (8) For a demonstration of this one might refer to de Vrie's
Die Vierte Dimension
1926
- (9) See my article "UFOs and fourth Dimension"
FLYING SAUCER REVIEW, March-April, 1963, page 12.
- (10) For similar events, see the Fort Hood sighting reported in FLYING SAUCER REVIEW, November-December, 1961, and a report quoted by Wilkins in *Flying Saucers on the Moon*, page 71.
- (11) H. T. Wilkins
Flying Saucers on the Moon
Reports on radar discontinuities, page 80.
- (12) Charles Bowen
"Time, Saucers and the Fourth Dimension"
FLYING SAUCER REVIEW, May-June 1963.
- (13) Is there a connection with the findings of Aimé Michel by rotation of two orthotenic networks around a common centre?
Michel: *Flying Saucers and the Straight Line Mystery*, page 149.
- (14) In his book on orthoteny Aimé Michel points out that the alignments do not correspond to a real

trajectory, in that the same alignment belongs to different objects and he asks: "What do the objects do between two observation points?"

This clearly favours the second possibility.

- (15) It seems that Charles Fort already supposed the existence of materialisation areas which he called "appearing points", but curiously enough, he did not give much credit to the theory of a fourth dimension.
Charles Fort: *The Books of Charles Fort*.
- (16) Gordon W. Creighton
"Amazing News from Russia"
FLYING SAUCER REVIEW, November-December, 1962.

PERSONAL COLUMN

FLYING SAUCER REVIEW: 1958, Nos. 2, 4, 5 and 6. Vols. 5 to 8, (1959-1962) complete, £2 carriage paid. Allen, 154, Podbrook Road, Malvern, Worcs.